

All letters on business with this paper, and matter for publication, except that pertaining to Sister M. T. Leavell, should be addressed to the editor, and all drafts and money orders should be made payable to Southern Baptist Record. Please do this to prevent mistakes and confusion.

Notes and Comments.

Editor Blackett and ex-Secy. Walke are in a meeting at Forest this week.

There is a meeting in progress at Raymond conducted by Pastor C. L. Lewis.

Pastor E. E. King has been in a meeting with the Dixie Hill Sants. We hope to hear good news from there.

Pastor E. B. Miller, of Grenada, has gone with his family on a vacation to Louisville, Ky., to be gone till October 1st.

Brother Stover, of Arkansas, has been helping Pastor Lowrey in a meeting of great power at Ripley. We hope to hear of a large gathering.

Brother Humphrey does not think the Corinth Sants will stop at \$5,000 meeting a week. Well, we never said they should.

The Methodists held a meeting at Ratliff's school house, near Clinton with fine results. "The neighborhood has been made over" said an intelligent man.

That noble giver, W. B. Jones, of Florida, has very quietly sold to Pastor Sardes, "Put me down for \$200 for the Jackson meeting house," and Brother Sardes, good man that he is, did not have the heart to refuse.

Evangelist Laurence is having some fine meetings on his field; so Brother Sardes writes. Will Brother Sardes' invite us down to attend his association in the Senior? and we will find out about all the good things reported from the Tishomingo Association.

Pastor Skinner is preaching a series of doctrinal sermons to his church, with good effect. He believes doctrine and practice ought to go together, which shows that he is to be a pastor. He recently baptized a Presbyterian sister.

"Sam Jones" has just closed a meeting of a week's duration in Trenton, Tenn., in which it is claimed that "hundreds were converted." The great tent, it was claimed, would seat 6,000, but at times there were not less than 20,000 people present. What an opportunity Mr. Jones had to preach the gospel.

W. M. Conner, the wide-awake clerk of the Chickasawhia Association, expects to secure reduced rates for persons attending the Association, September 25th at Waynesboro. As it is the Sunday, we hope for a large number of visitors from other bodies. Why can't the General Association brethren do us?

A large amount of our space in last week's issue was given up to the report of the funeral services of our dear departed brother, Prof. A. J. Quinche. We think it was fitting and right. A number of other things were left out for this issue. Among them was our little piece on the *D. D.'s or the Doctorate*. But there are many better things than that to come.

We hope those brethren who got such a good shaking up, by the run off, as they were leaving the Convention Sunday night, will not forget their vows before we meet next year at Senatobia. It takes rough measures to bring some sinners to repentance. It would be instructive to hear some of the brethren tell how they fell on that occasion. It was, no doubt, a very promising time.

A good brother, while sending his report to the paper regrets that he could not get in to say, "there are not many Baptists in the office, and they only in name." If this brother judges rightly, it is not on a line with what many pastors are saying about unconverted people in their churches—there is something infinitely worse than re-baptism plaguing our churches.

The sensation in fashionable life up North just now is the Hamilton-Donnelly stabbing affair, wherein a lady in high life in a frenzy of passion attempts to kill her husband's nurse. A convenient white handied dagger is the instrument of blood. Mrs. Hamilton languishes in prison, awaiting the crisis in the case of her victim. Not very far away from this scene of blood two young girls—nor were they of the worst class—met on the street and have a regular knock out fight, which ends in one of them being taken to the hospital and the other to prison. Well, if all this and a lot more, but little less vicious and humiliating, which is alleged against the sex in the last year or two is because this is "the woman's century," we are sorry that the century has come in our day.

Women have the reputation for much talking, but if any one will take the trouble to look into *The Baptist Basket* for September they will find that Christian women know how to work as well. Perhaps, there is no religious newspaper in the kingdom that reports as much work done with as little criticizing and theorizing as that same *Baptist Basket*. It is emphatically a "ladies work basket."

The Baptist Basket for September is a real gem of a paper. The women have tried themselves to see how full they could crowd it with mission news. No basket ever bore a more precious burden unless it was the one that the King's daughter found among the bull-rushes. And perhaps its destiny, like that one, is to be buried.

There is still a large lack of funds to secure the home for sister Gates and her children. Now that the money season is about to begin, we hope the Lord's people in Mississippi and Tennessee will remember this laudable Christian enterprise, and this lone widow and little children of our departed brother Gates, and send along for that home a liberal contribution out of the abundance which the Lord gives them.

A note from Shupunkal brings the welcome intelligence that Miss Alice is on the safe side of the line. Hers was a case of nervous prostration followed by fever. We thank the Lord for the good Providence of her recovery. The health of Shupunkal was never better. The four other cases of sickness there were slight and have recovered. Bro. Stone's school will have a fine opening.

A man that requires so much endorsing as "Corporal Tanner" seems to, must have a rotten place somewhere. The old veterans doubtless know on which side it is located, and so they keep up a lively barking on the other side, to divert attention. We can't think of any better way to make anti-administration men and votes for Tanner to continue giving pensions to "bounty jumpers," deserters and other deadbeats. Shall the good (?) work go on?

Ed. R. N. Hall is off to Texas to give all his time to one church. He has been with all the best enterprises of Mississippi Baptists for more than twenty years, is a man of ability and zeal. He has filled various positions of prominence among us, as Recording Secretary of the Convention, Superintendent of Orphans Home, editor of a missionary paper, etc. He is now moderator of the Mississippi Association. May God be with you, brother.

Bro. O. L. Parker, of Clinton, La., is a man of large heart and full hands. Besides preaching two Sundays in each month at Port Hudson and Clinton, he finds time to preach twice each month also at Slaughter and a Mission Station six miles from Clinton. Doubtless he is doing his full part in complying with the Lord's marching orders, "Go ye into all the world and preach the gospel to every creature."

They say a lady just fifty years of age has written a book entitled "Glimpses of Fifty Years." We have no doubt the glimpses will make very interesting reading, especially those taken about forty-nine and more years ago. Won't there be a revelation of what babies think? They say that author was never married, but doubtless she has taken a few "glimpses" through the glasses of some other people and has been able to throw in enough of vanity to prevent monotony.

A good brother encloses the subscription price for the paper and says, "Although coming at a late day, I hope it will not be too late to be of service to the Record." Brethren, if those of you who have money know what shifts we have had to make in this moneyless season together up a few dollars, to pay current bills in this office and what self-denial and narrowness we have had to practice at home, you would feel and act as the above brother did. "Men of Israel, help."

The Congress of American Nations, which is to convene in Washington in October, will be attended by delegates from Mexico, Central and South America, and will discuss commercial matters mainly with a view to bringing about greater interchange of trade between the United States and her Southern neighbors. To our mind, this government has in its immense possibilities of good for the Nations of the western hemisphere. The hand of God is in it, the nations there will be "highway and byway" to the Son of Righteousness through the waste places and the desert by and by shall blossom as the rose.

MT. PISGAH ASSOCIATION.

This body, now venerable in years, is to hold its session for this year with the Pleasant Hill church, Newberry County, Miss., embracing the third Lord's Day in September, convening on Saturday before. This church is situated nine miles northeast of Newton, and eleven north-west of Meridian.

Mount Pisgah Association dates from 1837. In 1847 it entered upon the work of missions; the anti-mission membership having withdrawn from us at the session of 1843, at Mt. Sinai church, Neshoba County, Miss., headed by Elders E. Wilbanks, Stephen Berry and R. R. Forison. From that date to the present time under her own direction, or through the General Association; and have realized that they that water shall be watered.

THE D. D.'S, OR THE DOCTORATE.

Perhaps it was fifteen years ago when the trustees of Mississippi College conferred the title of D. D. upon the lamented M. P. Lowery. That act was severely criticized by certain good brethren at the time, and on that account we took occasion to look into the matter. We then reached a conclusion, and have not had occasion, up to this writing, to change our mind. But the vigorous article of Bro. Bond on "Sober Thought," in the last issue of the RECORD, has caused us to look again into the matter, not with a contrarian intent, however, but with a closer scrutiny of the word, the passage and its connections, and now submit the following reflections and perhaps its destiny, like that one, is to be buried.

What did the Master mean when he said, "Be ye not ye called Rabbi, for one is your master, even Christ; and all ye are brethren?" Now, to understand this passage, we must consider the word and the passage in its connections.

1. The word. It is distinctly a Hebrew word, and belongs to a kindred series of three or more words, each of which has a distinct meaning.

(a) The first of the series is "Rabb," which means in general doctor, master, teacher. These words are synonymous, and have the primary signification of the head of a school, or class, or company which the person so called teaches. It was understood to be only a title and strictly literary.

(b) The second of the series is "Rabb," the word under consideration—which means in particular my master, my superior, my lord, with the emphasis on the "my," to indicate the confessed inferiority of the person using it, as well as the acknowledged superiority of the person addressed.

(c) The third in the series is "Rabb," which means my great master, and indicates who is the head of the institution in which the person so called teaches. It was understood to be only a title and strictly literary.

(d) The fourth in the series is "Rabb," the word under consideration—which means in particular my master, my superior, my lord, with the emphasis on the "my," to indicate the confessed inferiority of the person using it, as well as the acknowledged superiority of the person addressed.

Some repairs are making on the college buildings. The rooms in the middle building will hardly be recognized by the old students. The clean, white walls around them will constantly remind them of the importance of keeping their records clean. We hope that the professors, the students, and all that pertains to the college, shall be clean, inside and out. The cottages on the campus are being put in order and cleaned up, and they will be full on the opening day.

Now, let it be borne in mind that the Lord does not use the word "Rabb," which means teacher, etc., but "Rabb," which means my master, my superior, etc.

Then let us consider:

2. The passage in which the word "Rabb" is found and its connections. "Be ye not ye called Rabbi," etc. The Lord was not only rebuking the Scribes and Pharisees for their misconceptions and malpractices in religious matters, but he was instructing, warning and interdicting his disciples, who were the typical teachers of the Christian faith. He knew what imitators men are—even good men—and how liable they are to fall into the ways of others and do as they do, especially when left to themselves.

For that reason he opened the true inwardness of the Scribes and Pharisees' character, so that the disciples could see all of its hypocritical foolishness, all of which culminated in their being themselves, or wishing to be called "Rabb." "My master, my superior, my Lord," an acknowledgement of their greatness and goodness, their social and moral superiority, while they were so vile and corrupt. He would have his disciples not to be and do like them to fall into the ways of others and do as they do, especially when left to themselves.

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HOME CIRCLE.

Conducted by MRS. M. T. GAMERELL.

EDITORIAL.

WATERSIDE LESSONS.

When the enemies of Christ, with flippant tongue lightly "handy about" the "good name" of ministers and laity who are trying to live godly lives and lead sinners to Christ do they know that of old the Almighty said: "Touch not mine anointed and do my prophets no harm?" that he reproved kings for the sake of his chosen people? Today all who are regenerated are God's chosen people; by the anointings of a love that died to save them, and any injury done to them is an affront to the Divine Majesty of him who sits enthroned in the highest heavens.

Wrongs are done to Christian men because they are Christians, because it is understood that they will not take vengeance on their enemies; and, when these wrongs are borne in the spirit and power of him who when he was reviled not again, an indolent world accounts the patient meekness, rating of the spirit, the most contemptible cowardice. The world forgets, that God has promised to repay, that He has said: "Vengeance is mine," "Oh, but," says the spirit of unbelief, "if God does repay he's a slow paymaster." Slow perhaps to human sight, but sure as His divine word can make it. His children are as the apple of his eye, whosoever toucheth the weakest one of them, touches God, the omnipotent. His word is pledged to reward those who give only a cup of cold water in the name of a disciple or because they belong to Christ, and His word is pledged equally strong to avenge his people's wrongs and deliver them out of all their afflictions.

With this over-arching skies of God's limitless love above and the everlasting arms of His providence underneath, his sins need not fear his wrath of man or the buffetting of adversity. But, those who are now unmoved by the sorrows and wants and woes of others may find in another world the sting of memory to be the finger of an avenging God, pointing and pressing them down, to the depths of eternal despair because in this life when great wrongs were done they held their peace and cared only for the gratification of their own lusts and appetites and affections and ambitions.

Chance (?) made us the custodian of a box of lovely flowers sent from the East Mississippi Insane Asylum to compliment a "knight of the quill;" the Uninformed Divine made them the means of conveying a sweet lesson to a troubled heart on the uses of adversity.

Rich rose lined Oleanders, nestled amid the greenery of fragrant Gomarins, pulsing out their bitter-sweet odor, spottless, flawless tuberous sent out their prodigal sweetness from dainty waxen bells, but the crowning flowers of the richland of the rare collection were half dozen cacti, night-blooming-cereus species. Their rich, royal perfume filled the air and the glistening white of their inner petals seemed to lift up a pean of perfumed praise for the darkness of the night-time that released them from the enfolding of the stunted outer scales. We took them to the bedside of one who has suffered long, and lain patiently under a cloud of bodily affliction, as the weary eyes brightened and twinkled; and were stretched out to it to take their beauty and perfume to her heart, on the waves of their rich fragrance came the voice of the Holy Spirit borne into hearts, counting their weary throbs under the shades of sorrow's night-time, and this is what He said, "Oh, soul, in the night-time flowers of faith undimmed by doubts and fears, of hope that maketh not ashamed, of patience that meekly waits the unfoldings of God's will, shall bud and blossom and send forth the fragrance of a loving, loyal service by thy cheerful acceptance of the cup which the all wise, all merciful, loving Father hath given thee to drink." Under the glare and glitter of the morning sun the flowers that bloomed only in the night, drooped and withered, so too might our patience and sympathy and helpfulness fail if the sunshine of heaven and worldly prosperity arose on our lives to gladden them with its brightness; God knoweth best and so our petitions for each agonizing Gethsemane must close with "never-the-less, not my will but thine be done." We would lain have our message from those flowers to comfort and help alite those who sent them, those for whom they were first intended and all who read the lines.

CONGRATULATIONS.

And now comes news from our brother Chastain of the arrival of two young missionaries at their house—a girl and boy. Our hearty congratulations to brother Chastain and wife are herewith offered. He was for so many years a member of my Sabbath school class, and a next door neighbor, during his "baching college days," and is one of my missionary boys that these arrivals add a new weight of dignity to my "grand-motherish" feelings."

"My boys" are scattered to the four quarters of the globe, yet they kindly send me now and again news of their "home life" and little ones, but this is the first instance in which a double blessing has been reported.

God bless the little folks and make them a constant joy and blessing to their proud parents.

WOMAN'S WORK.

CENTRAL COMMITTEE.

President Central Committee—Mrs. Adelia M. Hillman, Vice President and Treasurer—Mrs. Minnie C. Damson, Jackson, Miss.
Mrs. Mary S. Spain, Jackson, Miss.
Mrs. Maria L. Shelton, Jackson, Miss.
Mrs. Lucy Griffith Baley, Jackson, Miss., and the Vice-Presidents of the Associations.

OBJECTS.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Mississippi College, Home Use, Substitution and Southern Baptist Theological Seminary.

EXTRACTS FROM REPORTS OF VICE PRESIDENTS OF ASSOCIATIONS.

LOUISVILLE ASSOCIATION.

The Woman's Mission Work is in a formative state in our Association. We began work last April. A good deal of preliminary work in the way of correspondence with pastors and members has been done. Our report is substantially as follows:

Ackerman Society, eleven members.

Louisville Society, twelve members.

Letters written, thirty.

Tracts, leaflets, prayer cards and pamphlets sent to the Vice President by the Central Committee have been distributed where it is thought the most good will be accomplished. The world forgets, that God has promised to repay, that He has said: "Vengeance is mine," "Oh, but," says the spirit of unbelief, "if God does repay he's a slow paymaster."

Slow perhaps to human sight, but sure as His divine word can make it. His children are as the apple of his eye, whosoever toucheth the weakest one of them, touches God, the omnipotent. His word is pledged to reward those who give only a cup of cold water in the name of a disciple or because they belong to Christ, and His word is pledged equally strong to avenge his people's wrongs and deliver them out of all their afflictions.

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Sisters of the Convention—*I* regret exceedingly that neither mother nor myself can be present at this gathering. We would love to look into your faces, and clasp your hands but it has been ordered otherwise.

So much has been said and written about the work in New Orleans, I fear no words of mine can add much here, but the rest responded heartily, and co-operated cordially in the work. There are now twenty-eight Societies in the Association, of which twenty-two are Woman's Mission Societies and six Young People's, five of the latter being Sunbeam Societies.

The brethren of this Association have held two fifth Sunday meetings since last November and invited me to attend and hold a Woman's meeting. I went to Terry the fifth Sunday in December and was cordially received.

Mrs. Hillman, our President of the Central Committee, Mrs. Nelson, State Evangelist, and Mrs. Kells, Editor of the *White Ribbon*, were there and added much to the interest of the occasion.

A meeting was held at Yazoo City the fifth Sunday in March. No visitors assisted in the meeting, but I found cordial support in the church members, and had an interesting and I hope a profitable meeting. On Monday, I assisted the ladies in organizing their W. C. T. U. We should all push forward the temperance cause whenever an opening presents itself.

The literature our President has so freely distributed, has had a marked effect upon the growth and formation of Societies.

Mrs. M. J. Webb, Vice-Pres't.

Clinton, Miss., July 22, '89.

CAREY ASSOCIATION.

Last November, I was elected Vice President of the Central Committee for Carey Association. My work commenced by inviting all the Societies to meet with the Roxie Woman's Mission Society for the purpose of forming a Missionary Union.

At a meeting held the third Sabbath in May, Rev. Mr. Farmer preached and took up a collection for State Missions, which amounted to \$15.69.

Mrs. E. O. Calcoate was elected Secretary and Miss Etta Dobyns, Treasurer.

At the close of the annual service we adjourned to meet with the Union Woman's Mission Society the fourth Sabbath in August. My hopes were realized and I can report union not only in name, but in fact.

Twelve Societies.

Nine new Societies organized this Conventional year.

I have visited the neighboring Societies and find a good work going on in each. I have met with as much encouragement as I could expect. There is need, however, of continued effort.

Before our next union meeting I hope to visit the Louisiana Societies, which belong to our Association.

Mrs. Elizabeth Byrd, V. P. Cen. Com'te.

Roxie, Miss., July 15, '89.

KOSCIUSKO ASSOCIATION.

Societies—Woman's Mission, four.

Surbun, one. Total five. No new societies. I hope to report a society at McCool soon.

I know the women of our Association are at work, therefore I am more encouraged than I have heretofore been.

Mrs. S. BOVETT, Vice-Pres. Cen. Committee.

DEER CREEK ASSOCIATION.

Woman's Work in the Deer Creek Association is growing in interest, though it may seem very insignificant to some of you who have done so much.

Four years ago, there was in that vast territory only one Woman's Society and that was at Greenville. Now we are happy to report ten societies in good working order and three Sunbeam Societies.

Our women and children have raised about \$1,150, most of which has been expended on home uses.

By assistance from our State Mi-

sionary, the Vice-President has been enabled to organize five of these during the past year, with prospects of others wheeling into line very soon.

Mrs. E. E. KING, Vice-Pres. Cen. Committee.

FAIR RIVER ASSOCIATION.

Young People's Sunbeams, two; number of churches with organized societies, twenty-one; organized since last Convention, seven.

These societies have been mostly engaged in home work up to the present time, but the outlook is hopeful.

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